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October 1960

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gazine of United Lutheran Church Men

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Magazine of United Lutheran Church Men

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J. H. OETGEN
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CHARLES W. BYERS
LAWRENCE M. REESE

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COVER: ULCA President Franklin Clark Fry discusses plans for an expanded men's program with J. H. "Jack" Oetgen, executive secretary of United Lutheran Church Men, at the ULCM offices in New York City.

PHOTO CREDITS: Cover, *ULCA-PRT;* pages 11, 21 and 27, *Religious News Service;* page 17, *National Lutheran Council;* chart on page 23, *Lutheran Laymen's Movement.*

PART OF THE stewardship of the trustees of any church is making sure that every precaution has been taken to prevent fire.

Churches are burning at a far greater rate than they should.

Fire strikes more than 3,000 churches in the United States every year.

On the average, fire occurs in eight to 10 churches every day. Fortunately, many church fires are small fires, but some are not.

Last year there were 47 church fi with damage of $20,000 or more, a ten in which the loss exceeded $250,0

Many church fires, according to National Board of Fire Underwrite should never have happened. Proper safety precautions would have preven them.

Most likely place for a fire to start a church is in its heating plant, accord to the National Board studies. Appr mately 42 percent of all church fires

s Your Church Safe From Fire?

by PAUL GESNER

October is Fire Prevention Month. Councilmen—and all lay leaders and pastors—need to be concerned about the matters discussed in this article prepared by Paul Gesner of the Insurance Information Institute. The article could be worth thousands of dollars to your congregation.

ır because either heating plant is faulty chimneys are defective.

The second largest cause of church es is defective electrical wiring. Frayed res or defective connections in the urch proper or in the pipe organ motor e responsible for 14 percent of all urch blazes.

The third largest cause is lightning, acunting for about 10 percent of the total. Fortunately, measures can be taken to event fire. Taking first things first, church administrators should make sure that heating systems are inspected regularly by a qualified heating man.

In many churches, furnaces frequently are taxed to capacity for Sunday and mid-week services because an average temperature is not maintained throughout the week.

Quick firing of the furnace can result in overheated flues and chimneys. See to it that the janitor or custodian is warned of this hazard and instructed to bring the

heat up gradually.

If you have not done so, call in an expert to check your furnace or boiler room to make sure it is properly enclosed with fire resistive partitions and ceilings. An approved fire door should be provided at the opening to the room. If the church has a coal-burning furnace, metal containers should be provided for ashes.

Heating Systems

If the church furnace is oil-fired, gas-fired or automatically stoked, it should be equipped with approved-type safety controls.

Where warm-air furnaces are in use, a qualified heating man should give the furnace a complete cleaning; not only the heating unit, but also the warm air ducts.

Smoke pipes and chimneys should be inspected and cleaned, if necessary, each autumn before the furnace goes into use.

If the chimney has been in service a long time, it should be checked periodically for defects in the masonry work.

Electrical Wiring

It's a good investment to have a qualified electrician periodically inspect all electrical wiring in the church. He will know what wiring, switches, and other items should be replaced as a part of regular maintenance.

In church buildings used for social gatherings—dinners, meetings, recitals or plays—make sure that footlights or side lights on the stage or platform are properly wired.

The electrician also should check fuses to be sure they are the proper size.

Church Socials

Cooking ranges in the kitchen of the church social hall should be installed away from woodwork and other combustibles. It's wise to have a hood installed above the range, vented to the outsi

And the kitchen should be kept clea Grease should not be allowed to accum late on the range, range hood, in grea ducts or on walls.

If smoking is permitted at soc gatherings be sure that plenty of ash tra are scattered around the tables. The co mittee in charge should appoint o member to empty ash trays at the clo of every event, and make certain befo emptying them that all smoking materi are out.

Fire Extinguishers

Protect your church with enough fi extinguishers and put them in plac where they can be grabbed quickly. A proved fire extinguishers should be plac in the furnace room and in the kitche Other extinguishers should be put in oth parts of the church so that not more th 100 feet of travel distance is required reach one. Get the advice of a member the fire department as to the type a number of extinguishers your chur should have.

Fire in the Night

One of the reasons that there are many bad church fires is that they oft get too much of a head start before th are discovered. Studies show that m than half of all church fires start at nig when nobody is around.

In an analysis of church fires, the N tional Fire Protection Association fou that 41 percent had burned for a co siderable time before they were discov ed. In 32 percent, the fire was beyo control when discovered.

The surest way to make certain tha fire will be discovered early is to ins an automatic detection system of a ty approved by fire departments.

It is better, of course, to protect yo

hurch by installation of an automatic prinkler system. Another National Fire rotection Association survey disclosed hat in every instance of a fire in a prinklered church, the sprinklers either otally extinguished the fire or held it in heck until the fire department arrived.

Church Safety

Here is one of the most important steps ou can take: Make a plan now for fight- ng a fire in your church.

Church fires are among the most diffi- ult to fight.

Many churches have lofts or spaces etween the rafter and roof and conceal- d wall spaces that are hard to get into.

Set up a working liaison now with your ocal fire department. Invite the fire chief nd his men to inspect the edifice both nside and out.

Let the fire department point out any re hazards that should be eliminated nd work up a plan for extinguishing a re if one breaks out.

The fire department is as anxious as ou are to keep your church fire safe.

And keep fire safety on a continuing asis. Designate a task force of three to five persons to set up a schedule under which one of the group inspects the premises for fire hazards at least once a week, and after each social gathering.

This task force, or fire patrol, should begin in the basement, checking the furnace to be sure it is operating safely, and that the furnace room and basement are clear of waste paper and other combustibles.

The auditorium should be checked to make certain no combustibles have been left near radiators, other heating installations, or electrical installations.

The kitchen should be inspected to be sure that the range and range ducts are grease-free.

Exits should be checked to make sure they are free from obstructions.

A "way of exit" is a door, hall, stairway, or fire escape for providing safe escape onto the street.

The exits should be located so that no one need travel more than 100 feet to reach one. If the church is sprinklered the distance may be 150 feet.

Follow the simple steps laid down here, and you will have gone a long way toward making your church fire safe.

Guide Available

Clergy and laymen alike who are charged with church property management are urged to check the fire safety and insurance programs for their church buildings.

A helpful tool is the booklet *A Guide to Property and Casualty Insurance on Churches.* This booklet is available free of charge from:

National Board of Fire Underwriters (85 John St., New York 38; 222 West Adams St., Chicago 6; or 465 California St., San Francisco 4).

Association of Casualty and Surety Companies (60 John St., New York 38; 837 Washington Building, Washington 5, D.C.; 120 South LaSalle St., Chicago 3; or 315 Montgomery St., San Francisco 4).

ULCA Lamb Awards 1960

Becke

AGAIN IN 1960, a number of United Lutheran Church men are being honored with the Lamb Award for outstanding service to scouting. The Lamb Award is the highest Lutheran citation for men engaged in the scouting program.

This month LUTHERAN MEN reports on the first group of ULC men to receive the award this year. Additional presentations will be reported after they have taken place and materials are made available for publication.

Melvin H. Becker
Advent, York, Pa.
Pastor H. Walter Webner

Scouting is a family matter in the house of Melvin H. Becker. Mrs. Becker is interested in girl scouts, they have a son who is an eagle scout and Mr. Becker is a district commissioner. He has been most interested in promoting scouting in the Lutheran Church and in his home congregation has registered 44 adults as leaders. Under his leadership his troop has undertaken a building and development program of a campground and summer meeting place for church organizations. Actively promoting and supporting the scouting program he has served as institutional representative, committee chairman, and district commissioner. Mr. Becker also has been instructor or coordinator of numerous training courses for a period of years and was awarded the Scouter's Key in 1954.

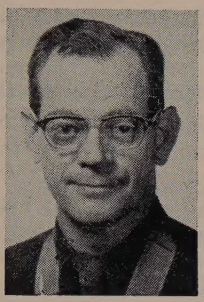
Newton W. Geiss
Friedens, Oley, Pa.
Pastor Paul J. Dundore

Mr. Geiss, a retired school teacher, is
years of age. He has devoted his life
working with young people, having serv
in the field of education since 1909 until
retirement in 1948. He is a veteran of Wo
War I and was awarded the Distinguish
Service Medal by the American Legion
Pennsylvania for work done in scouting a
in the field of youth. He has been a scou
for 37 years, a scoutmaster for 15 yea
awarded Scoutmaster's Key, the Silv
Beaver, the Shikellamy for distinguish
work in camping, member of the Order
the Arrow, and president of the Dan
Boone Council. He has served as Sund
school superintendent for 34 years and
member of this church council as treasu
since 1942.

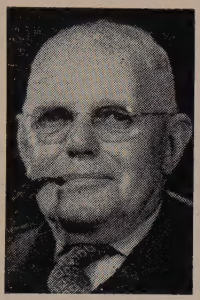
Clarence J. Heindle
Salem, Miamisburg, Ohio
Pastor C. Philip Seltzer

Mr. Heindle has been a dynamic chur
and community scout leader. He has serv
his congregation as president of Unit
Lutheran Church Men, chairman of eva
gelism, a member of the church coun
for 6 years, superintendent of the Sund
school junior department, and adviser to
Luther League. His interest in scouting h
brought to him many honors: the Silv
Beaver, the Basic Scout Leader Train
Key; and he was elected a member of t
Order of the Arrow and the National Ho
or Scout Camping Lodge.

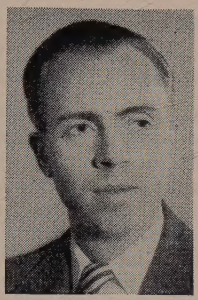
iss



Heindle

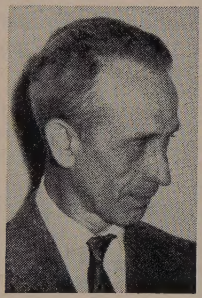


Holscher



Hoover

Kisthart



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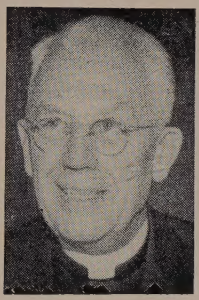

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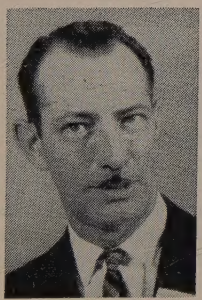

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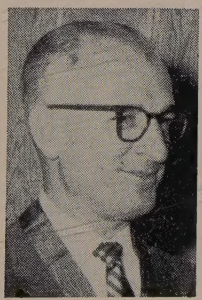


Weick

Welch

Paul F. Holscher

Trinity, Rocky Mount, N. C.
Pastor Hoke H. Ritchie

His friends say that he has truly devoted his life to the scouting program. He has been an active scouter for 43 years, serving as scoutmaster adviser. He has served on the staff of the annual Lutheran Scouting Week at Lutheridge and as first aid instructor and merit badge counselor. A few years ago he was recognized in his community when the Exchange Club awarded him its Golden Deeds award given to those who by their "own deeds through the years, make a lasting contribution to the community." His scouting honors include the Scoutmaster's Key, and Silver Beaver. It has been said that so great has been his service to the scouts of Rocky Mount, that he is regarded as a sort of unofficial "scoutmaster" of Rocky Mount, N. C.

Charles M. Hoover

Mt. Lebanon, Pittsburgh, Pa.
Pastor Charles A. Hackenberg

Charles Hoover has completed 33 years of continuous service as a scout and scouter. He serves scouting in various capacities: as a member of the Pittsburgh Synod Committee for Scouting, chairman of the Conestoga District Public Relations Committee, chairman of the Mt. Lebanon Post, American Legion, Boy Scout Committee, and a member of the Order of the Arrow, Kuwewanik Lodge. He has been active in his church serving in the Sunday school, Luther League, youth programs and adult groups, and organized the new unit of the United Lutheran Church Men at Mt. Lebanon.

Daniel S. Kisthart

Christ, Hazleton, Pa.
Pastor Allen H. Roth

Mr. Kisthart, a letter carrier, has been a leader in his church serving as a member of the church council, officer in the ULCM, and chairman of the Pro Deo et Patria program within the church. As a scouter he has also shown his leadership by serving as secretary-treasurer of the general scouting committee and assistant scoutmaster of Christ Lutheran Church. He supervises and promotes the Scout Sunday program in th church and is leader of the Webelos Den

Merrill E. Leidhecker

St. Matthew's, Williamsport, Pa.
Pastor C. Wayne Peterman

Mr. Leidhecker has made a noteworth contribution toward the relatedness scouting and Christian growth. He has bee scoutmaster of Troop 47 for many years, member of St. Matthew's scouting commi tee and of the executive committee of th Order of the Arrow, West Branch Counc He was the recipient of the Silver Beav award in 1953. His unselfish devotion scouting has made him a respected leadi and scouter.

The Rev. Hermann A. Meyer

Immanuel, Staten Island, N. Y.
Pastor Norman Holmes Fowler

Immanuel's Pastor Emeritus Herma A. Meyer, tho retired, is still very inte ested in scouting. His activity in scoutin began 44 years ago when he organized Troo 23 in March 1916. Pastor Meyer has bee a scoutmaster for 30 years, a troop comm teeman 13 years, a sea scout skipper years and scout commodore 10 years. H has been awarded the Silver Beaver, th Scoutmaster's Key and Sea Scout Specia ization award. He has served as scoutin director for the New York & New Engla Synod. Since 1935 he has been a member the executive board of his scout council. his own congregation he sponsored a co plete scout program of Cub Scouts, S Scouts and Pioneers.

Forrest M. Shealy

Ascension, Columbia, S. C.
Pastor Herman W. Cauble

Mr. Shealy, a telephone company em ployee, has constantly used his scout acti ities to assist the total church program. H recently assisted in securing a bus f church and scout transportation. He h been neighborhood commissioner for tw years and is constantly encouraging his co mittee to a more active interest. He is holder of the Scoutmaster's Key and th Scouter's award, and is a member of th Order of Arrow. He has helped and a

ed troops throughout his synod and or-
nized two troops near Columbia, S. C.
e feels very strongly about parent partici-
tion and has made this one of his main
jectives.

Carl H. Simon

St. Luke's, Williamsport, Pa.
Pastor Francis R. Bell

Carl H. Simon, council chairman of
mping in 1953, took part in rebuilding
mp Kline; because of his outstanding
rk in this project he was awarded the
ver Beaver in 1955. His leadership is also
emplified in his office as president of the
est Branch Council of Boy Scouts in
ich he is now beginning a third term.
1958 Mr. Simon received the "Grit
vard for Meritorious Community Serv-
," given by the Grit Publishing Company.
s dedication to his church is shown in
activity as vice president of church
uncil.

George Stein

Zion, New Hartford, N. Y.
Pastor John H. Sproch

Chairman of the scouting committee of
w York & New England Synod Mr. Stein
ves as troop committeeman for his own
ngregation and is scoutmaster of Troop
in New Hartford, N. Y. He serves on
n's church council and is its former
sident. He has been active in the scout-
movement since youth. He has two sons
o are both active scouts. Currently he is
sident of the local Lutheran Laymen's
ganization of Utica.

Karl E. Weick

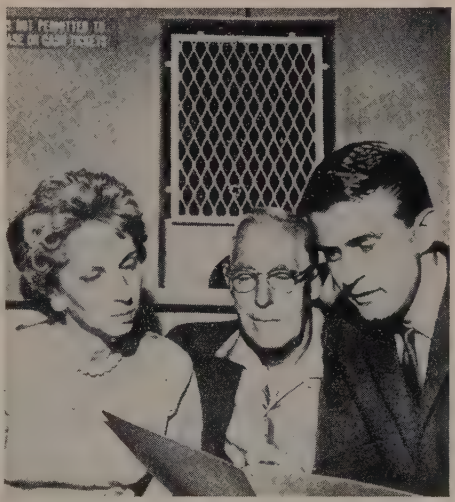
First, Findlay, Ohio
Pastor W. E. Bradley

Mr. Weick has shown his interest in
ng people in both church and scouting.
has actively served in the church by be-
superintendent of the youth department
the Sunday school, chief adviser to both
her Leagues for eight years, and a mem-
of the church council. He has been ac-
in promoting the Pro Deo et Patria
ard and his two sons have received the
ard. He is a member and officer of Put-
n-Sen Council executive board, of the
y's Work committee, YMCA, and is now
-Han-Sen Council commissioner.

L. Ray Welch

St. Mark's, Roanoke, Va.
Pastor J. E. Stochman

In the past five years 21 boys have under Scoutmaster L. Ray Welch's leadership been awarded the Pro Deo et Patria. He has brought more unchurched men into the church through scouting than any other layman in his congregation. He directed the purchase of 35 acres of mountain land for a church youth camp. Mr. Welch served as Jamboree Leader at Valley Forge. He is a member of the church council and assists other Lutheran Churches in southern Virginia to organize scout units.



LOS ALAMITOS race track near Long Beach, Calif., is the meeting place for worship for a new ULCA mission congregation whose pastor, the Rev. H. Carl Roessler (right) is seen mapping plans before a parimutuel betting window. When Pastor Roessler could not find any temporary meeting place for the 100-150-member group, he said, "We tried a long shot—the race track." The congregation will hold services in the Western-style barroom of the track's clubhouse. Incidentally, the families of Robert Bet and John Luck are among the parishioners. The Board of American Missions organizes about 65 new congregations every year.

Colleges of the ULCA . . . Tenth in a Series

HARTWICK

by VERNON W. SMITH

"Scholarship with motivation"

Hartwick's campus in the Catskills. Additions to Dewar Hall (center) were completed last year.

"STUDENTS WHO graduate from Hartck College will know facts. They will ow how to use those facts and they ll have the moral values to guide them that use."

These words of Dr. Frederick M. nder, fifth president of Hartwick Colge, encompass the philosophy of edution at this Lutheran college in upstate neonta, New York.

Preparation for graduate schools, for ofessional training in the ministry, medné and law, and acquirement of basic eral arts knowledge is the emphasis der Dr. Binder's administration.

"The future of church-related higher ucation rests upon the success with ich these colleges turn out top scholars arly motivated by Christian values," s the Hartwick president. "We are king steps to assure at this college that ademic excellence is achieved; that mulation to creative initiative is suped; and that the precepts of Christiani- are inculcated."

Hartwick College concentrates on a ır-year program with majors in biolo- business administration, chemistry, glish, German, history, political ence, mathematics, music, philosophy, sic education, nursing, physics, psyology, religion, French, and sociology. Special courses are offered for superior udents, including interdisciplinary urses such as "The Great Issues of odern Man" taught jointly by profes- s of biology, religion and music.

A junior year abroad is made available to selected students. Political science majors may apply for a Federal internship which gives experience in a Federal government agency as an adjunct to academic study.

Term papers, extensive reading beyond the assigned texts, and classroom discussion are required of all students. The ownership of major literary works in low-cost paper back editions is encouraged.

A series of undergraduate fellowships is awarded to top students in major fields for special work with the department professors in the junior and senior years.

Lutherans receive special assistance in financing their college years when applications show evidence of need, scholastic ability and cultural potentiality.

Hartwick's department of religion conducts several classes in comparative religion, Bible, Christianity, and Lutheran doctrine. Students must take at least one of these full credit courses each year, regardless of the major field.

As a private college, Hartwick depends heavily upon the support of the Lutheran Church. The United Lutheran Synod of New York and New England annually contributes some $60,000 to an operating budget of over $800,000. The ULCA Board of Higher Education also provides operational support.

Two of the major buildings at the college were made possible through Lutheran contributions. The chapel in Arnold Hall was started with funds from the Christian Higher Education Year appeal of the ULCA. Leitzell Hall for Men is in existence as the chief freshmen men's residence because over $150,000 in the 1955 appeal to the churches of the Synod of New York and New Eng-

---

Vernon W. Smith is director of publicity the ULCA's Hartwick College, Oneonta, w York.

land created a favorable climate for a self-liquidating government loan.

Much of the present emphasis on academic excellence is possible because of substantial improvement in the financial framework of the college during the past few years.

Virtually a one-building institution in 1945, the college expanded with post-war enrollments and the erection of temporary government surplus buildings. Temporary dormitories, a field house, an athletic field, and a classroom building were constructed. The major permanent campus addition was the first wing of Arnold Hall which housed the library and extra classrooms.

In 1952 construction of the chapel wing of Arnold Hall was begun. Shortly thereafter Dewar Hall for Women in the Georgian Colonial architecture of the permanent campus edifices was financed by a local Oneonta resident. The completion of Leitzell Hall in 1958 and additions to Dewar Hall in 1959 have replaced most of the temporary buildings which have been removed as their usefulness ended.

Hartwick's building program in the next decade will be centered in a three-wing science hall and additional dormitories. A campus plan for these developments is now in preparation.

With an endowment of two and a half million dollars and estimated plant value of about the same amount, Hartwick is in a position to attract capital and operating funds necessary to supplement tuition income and church support. Its recent history of operating within a balanced annual budget in a businesslike manner has established its reputation as a soundly-financed institution.

Enrollments in 1959-60 included 540 full-time students and 60 part-time students or students on nursing affiliation away from the campus. Anticipated enrollment for 1960-61 is over 600 full-time students.

An optimum student body of 800 full-time students is the enrollment goal for the mid-60's. Growth to that point will be made at a rate consistent with quality requirements for a selective top-level academic program.

Fully accredited by the Middle States Association of Colleges and Secondary Schools since 1949, Hartwick College recently was given a thorough re-evaluation. Accreditation was renewed for another ten years.

Hartwick College is located in Oneonta, New York, a city of 14,000 just north of the Catskills. With access to urban facilities, it is predominantly a rural commercial center for the surrounding dairying section of New York State.

Established in 1797 by the will of John Christopher Hartwick, German missionary to the Indians, Hartwick Seminary functioned in various capacities and times as an academy, an undergraduate institution of studies up to the conclusion of the first year of college, and a seminary.

In 1928 the college functions were located in Oneonta and expanded to a four-year program.

The increasing emphasis on academic achievement at the college along with the announced intention of remaining in the small college category with total enrollment of 800 full-time students shows a realistic approach on the part of its trustees and administration.

Education for leadership, for men and women with an unusual talent for scholastic acquisition of knowledge, and a determination to apply it to the betterment of the world, of country and of self, in the spirit of Christ, is the goal

artwick education.

Indispensable to achievement of this al is the spiritual motivation which, beinning in the home and church, can be ntinued at the college. The moral lues thus continued are not lost at the oment of exposure to the period of eatest intellectual growth but are conlidated and become an integral part of e.

rsonal counseling by trained staff members plays an important role in strengthing Christian values in Hartwick undergraduates.

A Moral Responsibility

ELECTION DAY is nearly upon us. On November 8 we go to the polls to elect Vice President Richard Nixon or Senator John Kennedy to the highest office in the land. Both candidates, together with their running mates, are waging all-out, active campaigns. Though the TV debates started weakly, appearances and speeches generally are calculated to define the issues.

In some ways, the differences between the Republican and the Democratic nominees don't seem to be clear-cut. Yet, there are basic differences in the philosophies of the two parties and their approaches to governing the nation and solving its problems.

Since we must choose between the candidates as well as between the parties, the choice will be difficult for some. Some will cast their ballots, out of habit, only for a party; others, only for a man. The conscientious voter will weigh all the issues, seek God's guidance, and honestly try to make the "right" selection.

One of the greatest gifts God has given the free world is the privilege of choosing its own leaders. It is, therefore, a specific moral responsibility of every God-fearing person who is eligible to vote, to cast a ballot on Election Day. It is a matter of stewardship—as well as citizenship.

We are reminded of the words of Father James Kelly, M.M.: *It is the penalty of wise men who refuse to take part in government to continue to be governed by unwise men.* We might paraphrase these words thus: *It is the penalty of Christian men who refuse to take part in government to continue to be governed by unchristian men.*

Whatever your choice — sincerely made — be sure you vote on November 8.

MAN TO MAN

by LAWRENCE M. REESE

Too Many Churches?

SOMEBODY OUGHT to pass a law that, as of January 1, 1961, no new denominations or sects may be organized! Granted there should be dissenters and reformers, it is similarly essential that there be more people working for real Christian unity. Our American free society has provided a fertile seed bed for divisions. But the time has come for a grass-roots movement which works for greater understanding and unity. How can we claim to love our Christian brother and then set up fierce competition with him?

It might be surprising to discover that we can be truly ecumenically-minded without compromising our convictions! Those of us working side by side with non-ULCA Lutherans who are involved in the Lutheran Church of America merger wonder why the LCA wasn't proposed and adopted long ago. Regardless of the Lutheran church group of our origin, our denominational labels no longer show. There is a unity in Christ far beyond our labels. Our fine experiences together also make us wonder why only four Lutheran groups are merging.

One Lutheran Church Possible?

Could there be one Lutheran church in this country? Not if we continue to look backwards, think too much of our national origins, expect to become on church without sacrifice, and achieve th goal without struggle. But suppose me of vision led Lutherans with a radica ism which placed unity above the esta lished status quo? And suppose su leaders made it clear that unity might l accomplished without compromising co victions? Call this a dream if you wis But a broken world suggests that th Gospel needs a bold and unified witne It must be determined by each of whether our divided Protestantism is real necessity or a luxury which we c ill afford.

Unity by Defining Our Convictions

Many men have a simple formula f Christian unity: "We (all denominations are all going in the same general dire tion, so why don't we Protestants get t gether?" Unfortunately there's ju enough common sense in this suggesti that it appeals to people who do or "surface thinking." But apply that formu to medicine: "What difference does make if you go to a recognized physicia an Indian medicine man, or an unlicens 'healer'? They all exist to help patient When we are ill we desire the best t medical science has to offer. Yet we s in reference to our spiritual health:

esn't matter." Such lack of conviction akes us prey for any religious group hich meets our fancy. This is the real ason for the many splinters in the Prot-tant church. Lack of religious convic-on invites more splinters! I know of one uple who left a Lutheran congregation d joined a small sect because a mem-r of that sect suggested that such a ove might bring children to their child-ss marriage!

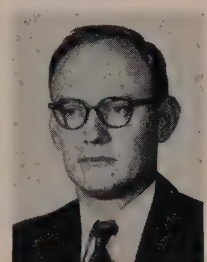
In contrast to the shallow religious inkers, there are many thoughtful ople who are developing a love for eir brethren and a yearning for unity. ey and their fellow-christians have d similar spiritual struggles, have ex-rienced the grace of God in Christ, and ve been led by the Spirit. Here is a ity in the Gospel which will not be ntained by denominational boundaries.

we love other Lutherans and other otestants because we have experienced is oneness in Christ. And we are ready witness, shoulder to shoulder, with our ethren in the faith.

Man to man, I'd suggest we all do me hard thinking about unity. And sup-se we begin by thinking through our igious convictions and discussing them th men of other church groups in our al communities. Such investigating, aring, disagreeing opens the way for w insights, new understandings of ers' convictions, and intensifies a de-e for unity. Until we as individuals ve a deep and clearer set of convic-ns we'll either merge because it "makes se" or stubbornly keep a status quo cause "it's in keeping with our tradi-n." What Christian man wants to em-ce either of these views? Rather, let's ensify the desire for unity in Christ—Christ's terms: one Lord, one faith, baptism!

RETIRING President Alfred Jensen of the American Evangelical Lutheran Church congratulates President-elect A. E. Farstrup who was elected at the AELC's 83rd annual convention in August in Waterloo, Iowa. The new executive officer, who is pastor of Bethania Church in Solvang, Calif., assumes the presidency on January 1, 1961. In 1962 it is expected that the AELC will merge with the ULCA, Augustana, and Suomi Synod.

We need a new spiritual energy to match the physical energy of the atom. It is our only hope of preventing a nuclear holocaust.—*Dr. C. C. Noble*



ENROLLED at Southern Seminary, Columbia, S. C. this year is Kenneth H. Ribe of St. James, Houston, Texas. A native of San Antonio, Ribe has bachelor's and master's degrees in physics from the University of Texas. For nearly nine years he has been a research engineer for a southwestern oil and refining company. A ULCM officer at St. James, he has also been choir director, councilman, and Sunday school teacher. During the vacations of his pastor, the Rev. William R. Morgan, Ribe has conducted worship services. Sincere prayers go with him and his family—wife and two children—as this lay leader enters upon studies for the Lutheran ministry.

The ALC Brotherhood's leaders: Doerring, Nelson, Bruning, Alexander.

The ALC Forms New Merged Brotherhood

by HOWARD SANDUM

ULCM's counterpart in newly-merged The ALC has taken firm steps toward real service to its church. In the months of challenge ahead of us, we might well examine some of its plans and actions as described by Howard Sandum of the ELC public relations staff.

THE NEW BROTHERHOOD of The American Lutheran Church (The ALC) hammered out a program of strong social and spiritual responsibility in Minneapolis during its founding convention.

Representing some 60,000 laymen, the organization was created during the August convention at Central Lutheran Church.

It is the new men's auxiliary for The ALC, 2¼ million member church body formed last April by merger of the American, Evangelical and United Eva gelical Lutheran churches (ALC, EL UELC).

Two speakers keynoted the place of t Christian layman as a counterforce to t drift of decline in contemporary life.

Dr. Gordon Huffman of Washingt D. C., president of the Eastern Distr of The ALC, told a joint banquet, "Ne has one generation had a greater cha for service." He noted that one-tenth the entire human population is liv

day and said "We need to extend the rotherhood of Christ" to include all asses and races.

Dr. William E. Hulme, professor at Vartburg Theological Seminary, Dubuue, Iowa, told the convention's closg rally, "Ours is a culture of chiselers . We are in desperate need of a higher hic than 'Thou shalt not get caught' . We need fathers of moral courage."

The program voted by some 650 deleates reflected their concern as Christian rothers."

Virtually without dissent they accepted number of resolutions calling for greatservice to society. The program had een drawn up during the past year by interim board consulting with the staff the new organization, which is headed Al E. Doerring, Minneapolis, executive director.

Among the resolutions, an effort to inister to the 2 million men in the untry's state, local and federal prisons tracted wide interest.

Delegates gave their endorsement after e Rev. Carl Mau, pastor of an ALC ngregation in Tacoma, Wash., deribed his congregation's frequent visits men in McNeil Island federal nitentiary.

The approach of "personal contact" s brought nine paroled prisoners into s congregation, Pastor Mau said, inuding one—a former five-time bank bber—who is president of the local otherhood unit.

A renewed emphasis was voted for ork with juvenile delinquents and other oubled men through the Big Brother d Halfway House programs. Church men were urged to work with youth nder the guidance of welfare workers, aplains, pastors, psychologists, and ner specialists . . ."

The 2,200 local Brotherhood units throughout the country are noted for their sponsorship and participation in such activities as Boy Scout troops, 4-H, and Future Farmers, and this will be continued.

Citing the Brotherhood's purpose of bringing "men to the Word and the Word to men," delegates voted an increase in Bible studies, retreats, seminars, Christian reading and Christian witnessing.

They also asked "that the staff and officers of the Brotherhood encourage, through a well-planned effort, the Division of Stewardship emphasis so that Brotherhood men will dedicate their lives, businesses, estates, insurance policies, and trusts to the furtherance of the Kingdom . . ."

R. H. Alexander, insurance man from Sioux City, Iowa, who has been president of The ELC Brotherhood for the past four years, was selected as first president of the new organization, although the ALC delegation outnumbered the ELC by 53 votes.

Leading candidate on the first two ballots was Dr. Edward Sagebiel, businessman from Sequin, Texas, and former Texas Lutheran College president who has been ranking vice president of the ALC Brotherhood.

The voting switched to Alexander after Dr. Sagebiel said he was reluctant to give up his post on the Board of College Education, which he would have to do under church rules.

Dale Bruning of Bruning, Neb., ALC Brotherhood president, was named first vice president.

The organization was divided over its name. Alexander, who is a general agent for the independent Lutheran Brotherhood fraternal life insurance society, was among those who argued against the

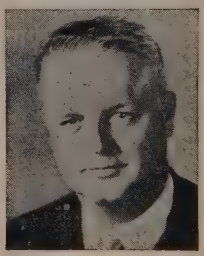
name "Brotherhood."

But 348 delegates voted to keep this name after another speaker said it most accurately reflected the spirit within the organization. The alternative name "Churchmen" received 239 votes and 19 delegates listed other choices.

The organization set a goal of $300,000 annually for the Laymen's Sunday offering, of which $100,000 is to be used for radio and TV activities.

The convention named as secretary Andrew C. Iverson, Rock Rapids, Iowa, and as treasurer Arthur J. Helland, Minneapolis. Elected to the national executive board were Otis Grande, Tacoma, Wash. (ELC); Ernest Peterson, Racine, Wis. (UELC), and Herbert Milarch, Detroit, Mich. (ALC).

Appointment of two assistant directors to the national staff was announced during sessions. Loren Ness, 51, Minneapolis, former Boys Work director with the ELC, will have primary responsibility for similar work in the new group. W. Herbert Kent, 31, insurance man with an ALC background from Tacoma, Wash., will handle publications and public relations.



Views from Headquarters

by J. H. OETGEN

THE BEGINNING of the fourth quarter is a good time to stop and look at ourselves to see what we have done and where we are going. Sales managers and leaders of organizations are reviewing the first three quarters of the year. They are checking graphs and charts to see the trend of activities of their organization. The continual emphasis is to do better, make more sales, increase members, and "let's go over the top before the end of the year."

Recently a newspaperman announced with apparent glee that he had kept his New Year's resolutions and when his friends began to question him, he confessed that he had just found them in his desk drawer.

How well have you kept your personal New Year's resolutions for the first three quarters of the year? Have you put God first in your life, started family devotions as planned, told just one person what it means to you to be a Christian or invited a friend to church?

As a member of United Lutheran Church Men, did you make a resolution that you were going to attend more meetings this year? Were you going to be more concerned about your group being a vital part of the congregation's witness in the community?

Perhaps you are an officer in your congregational or synodical unit. Did you resolve to give your whole self to being an effective worker and leader of your men?

Contributions for United Lutheran Church Men have been very small this summer. If we are to complete the pro-

am we have planned for the year, it ll take every congregational unit do- g its best. We fell short last year; we ould make that extra effort to meet ır apportionment this year. Over the st few years our men have given gen- ously to the work of United Lutheran nurch Men. Offerings have grown eadily since 1956, but last year we fell hind. Contributions in 1956 were $20,- 00, in 1957 $25,000, in 1958 $34,000, 1959 $31,000. What will they be at e end of this year?

We can still make our goal if each it will do its part.

The men of a church can bring to eir church a real spirit of generosity if ey will give as God has blessed them. ese same men can become ingrown, fish and miserly.

We are at the time of year when we ll be making congregational budgets r the coming year. In church council eetings and congregational meetings we n be a great inspiration to others by ing generous. When your congrega- nal budget is adopted, why not suggest ing more to benevolence than your portionment? When mission congrega- ns see that others are doing more than e minimum, it is an inspiration to them. A pastor told me that he had asked his uncil to do a little more in benevo- ce and they were glad to do so until ey learned that others never gave more an the minimum.

Will you encourage generosity in your ngregation this fall? Make benevo- ce come first and ask your men to generous also in their support of the rk of United Lutheran Church Men.

lease see our ULCM Apportionment Receipt record (*page* 22) *and the LCA Budget for* 1961 (*page* 23).

ULCA and LWF PRESIDENT Franklin Clark Fry received the first copy of "Mr. Protestant," his biography, on his 60th birthday last month. Looking on as Dr. Fry examines the book are Dr. Albert P. Stauderman, associate editor of The Lutheran, who edited the volume; and Dr. H. Torrey Walker, executive secretary of the ULCA Board of Publication which was publisher. A world prominent ecumenical leader, Dr. Fry is also chairman of the World Council of Churches Central Committee. As president of our church since 1944, he presides over the 22nd biennial convention of the ULCA in Atlantic City October 13-20.

Physicist Will Become Muhlenberg President

Dr. Erling N. Jensen of Ames, Iowa, a lay leader of the AELC, will resign as chairman of the physics department at Iowa State University to become president of the ULCA's Muhlenberg College, Allentown, Pa. on February 1.

Dr. Jensen is also senior physicist at the Ames laboratory of the Atomic Energy Commission.

Presiding officer at AELC conventions since 1943, he also serves on the JCLU merger group and is speaker for the LLM dinner in Atlantic City October 14.

1960 Apportionment Receipts**

UNITED LUTHERAN CHURCH MEN

January 1-August 31, 1960

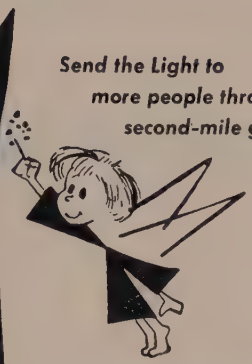
Synod	1960 Apportionment	Received 8/31/60	Honorary Life Membership
Canada	$ 546	$ 150.00	2
*Caribbean	—	—	—
Central Pennsylvania	3,227	1,271.50	7
Central States	2,260	968.00	5
Florida	742	310.00	5
Georgia-Alabama	1,483	233.00	12
*Icelandic	—	—	—
Illinois	1,669	834.50	1
Indiana	553	323.00	—
Iowa	863	313.16	—
*Kentucky-Tennessee	—	—	—
Maryland	2,351	1,116.71	5
Michigan	992	267.10	7
*Mississippi	—	—	—
New Jersey	504	175.00	3
New York & New England	3,023	1,613.48	10
North Carolina	8,184	1,953.25	14
Northwest			
Minnesota	1,711	—	—
Wisconsin	1,453	300.00	—
*Nova Scotia	—	—	—
Ohio	938	560.00	1
Pacific	558	55.25	—
Pacific Southwest	3,720	90.00	1
Pennsylvania Ministerium	5,150	2,246.35	7
Pittsburgh	3,357	2,240.00	3
Rocky Mountain	705	70.02	1
*Slovak Zion	—	—	—
South Carolina	4,296	1,000.00	26
Texas & Louisiana	729	433.25	2
Virginia	1,785	208.83	3
Wartburg	504	10.00	—
West Virginia	638	319.05	—
Western Canada	214	106.00	—
Total	$52,155	$17,167.45	115

***No synodical unit**

****Please report errors to N.Y. office**

Let HIS Light So Shine Before Men

1961 BUDGET
THE UNITED LUTHERAN CHURCH IN AMERICA



HOME MISSIONS IN U.S.A. AND CANADA
32.9% ... $4,680,000
70 fields to be entered,
65 new missions, salary aid to
650 mission pastors,
285 loans to parishes

SOCIAL ACTION 2.3% ... $327,400
Faith and Life Institutes,
Evangelism, Social Missions

PARISH EDUCATION
5.0% ... $708,100
Current operations and
long-range planning

THE LUTHERAN 1.4% ... $194,600
Information and inspiration
for all families

NATIONAL LUTHERAN COUNCIL
3.9% ... $553,400
Lutherans working together

PENSIONS 5.6% ... $796,600
Aid to sick, aged, widows, children

NEW OPPORTUNITY and emergency fund
16.3% ... $2,312,625
(to be allocated)

OVERSEAS MISSIONS 20.2% ... $2,877,900
India, Hongkong, Malaya, Japan,
British Guiana, Liberia
Uruguay, Argentina

HIGHER EDUCATION
3.1% ... $439,375
14 colleges, 10 seminaries,
recruitment of men to ministry

ULCA DEPARTMENTS—

PRESS, RADIO, TV
2.7% ... $378,100 (Continent wide)

CHURCH ARCHITECTURE GUIDANCE
.5% ... $65,000

WORSHIP .2% ... $28,400
Enriching Devotional Life

ULC FOUNDATION .2% ... $35,000

STEWARDSHIP PROGRAM
(No allocation—
LLM underwrites costs)

DEACONESS WORK 1.0% ... $139,500
Teaching, Nursing, Leadership

EXECUTIVE ACTION 4.4% ... $625,900
Through Dr. Fry ... Commissions,
Committees, Lutheran World Federation,
National Council of Churches,
World Council of Churches,
American Bible Society

LUTHER LEAGUE .4% ... $54,500
Teen-age training

My Congregation Helps the Light of the Gospel to Shine... Into All the World

Private Use of the Service Book

by RAYMOND A. PETREA

While intended primarily as a guide for corporate wor ship, the Service Book and Hymnal *is also a very useful too for personal devotions and for the family prayer circle. Thi private use of the* Service Book *is the subject of this topic.*

The author not only points out those prayers and hymn which are particularly suited for private devotions, but als shows how the formal worship services of the church can b adapted for personal use at home. Practical suggestions o how to choose prayers, psalms, and hymns are also included Sample "orders" for personal and family devotions form fitting conclusion to the topic.

ONE OF THE finest features of the *Service Book and Hymnal* is the section of the prayers (beginning on page 234) marked "Private Devotion." Even if this is one of the smallest differences between the new book and the *Common Servic Book,* it shows how the editors have bee concerned with the individual's privat use of the *Service Book and Hymnal.*

While a majority of the prayers in th section are concerned with worship an Holy Communion, the range of othe topics will certainly fill a need for man a heart that cries out to find the rig words of prayer in time of affliction o

The Rev. Raymond A. Petrea is pastor of St. James Lutheran Church (ULCA), Brunswick, Ga. This is the Inter-Lutheran topic for November.

mptation. At the end of this small sec-
on there is a listing of other prayers
hich are specially suitable for private
votion.

But the striking thing about the book
a whole is that no section of the wor-
ip material is not suitable for private
votion in some way. Where corporate
orship is definitely intended, changes
pronouns and small omissions or addi-
ons will transform the worship material
to real private devotions.

The Service as a Private Devotion

May we look to the section perhaps
ost difficult at first glance. For instance, can we change The Service, intended for a whole congregation led by a minister, into a suitable vehicle of private devotion. I think we can.

Imagine yourself in your accustomed place and posture, ready for the moment of your own private worship. First read our page 1 of The Service. You see the Invocation and the Confession with versicles and prayers. Now look at it a second time, being ready to make this your own tool for worship. Begin with the Invocation, using it without change. Then omit the "Beloved in the Lord," and make the remainder of that invitation

The Inter-Lutheran Topic for November

Aims

1. To have the men recognize that many parts of the *Service Book* (e.g., Collects and Prayers, the Psalms, the Suffrages and Litany, and many of the hymns) could be used as a source of devotional material for family and private worship.
2. To have the men appreciate the value of having the *Service Book* as a daily companion.
3. To prepare sample devotions for both the individual and the family from materials found in the *Service Book and Hymnal.*

Suggestion for a Devotional Service

Please refer to Suggestions for the Leader at the end of this topic.

Questions for Discussion

1. What problems do you encounter in having regular private or family devotions? What are you doing to solve these problems?
2. How can we teach our children to pray? How shall we encourage their ability to lead a group in prayer?
3. What blessings does God give those families who practice regular devotions together?
4. Does our congregation provide materials for worship in our homes? What percentage of our homes use the material in some way? How can the situation be improved?

your own prayer in this manner. "Let me draw near with a true heart, and confess my sins unto God my Father, beseeching him, in the Name of my Lord Jesus Christ, to grant me forgiveness."

The "Our" of the first versicle only need be changed to "My" to make it very personal. In the following three prayers, the "we" and "us" can be changed to "I" and "me." The first paragraph would then sound like this: "I, poor sinner, confess unto thee, that I am by nature sinful and unclean, and that I have sinned against thee by thought, word, and deed. Wherefore I flee for refuge to thine infinite mercy, seeking and imploring thy grace, for the sake of my Lord Jesus Christ." The same could be done with the other two paragraphs.

Now this may seem like a conceited person sitting down to call lots of attention to himself from God. All he can say is "me," my," and "I." But if we voice such a protest against making devotions so very personal, does not the very protest verify the observation that Lutherans would rather hide in the anonymity of corporate worship than to practice diligently the presence of God?

ULCM PINS

You will want to have your own ULCM lapel button. These are available in four colors, rolled gold at $1.25 each or 6 for $6.00.

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It's easy to say the Lord's Prayer or t Apostles' Creed when everybody else mumbling it with more rhythm th faith. It's another matter to open yo faith and confess it in prayers and votion with just you and God prese in the privacy of personal worship. takes real belief.

Let us then not hesitate to appropri corporate worship materials for perso worship, and to make them most p sonal. After all, we are trying, in priva devotions, to let the Holy Spirit ma the presence of God very real to us.

There are, of course, other sections the *Service Book* which lend themsel more readily than The Service to priva devotions, but we have illustrated w the example of The Service how m portions of the book can be put to p sonal use, even those sections intend for corporate worship.

The Purpose of Private Worship

Before looking directly at some of t material best suited for private de tions, let us consider the exact purp of solitary worship. The believing he must communicate with God. We nat ally take advantage of the opportunit which are given in the public services our congregations. Nothing can take t place of the saints assembling themsel for worship, lifting one corporate vo in the adoration of the divine.

And in this assembly, we take adva tage of many tools and vehicles as a to our complete personal participation all that occurs. That is, all our perso being is called upon to see, to hear, touch, even to smell and taste the ments of the Lord's Supper. Con quently, more and more congregati are "growing-up" in their choice of w ship aids. Sentimental Sunday sch

LMING is completed on the full-length
ɒtion picture showing the struggle of
ristianity and Communist pressures in
st Germany. Tentatively titled "In My
ther's House," the film is being pro-
ced for theatrical release by successors
the same inter-Lutheran group (includ-
the ULCA) which produced "Martin
ther." Settings are in Hamburg, Berlin
d Moelln, 10 miles from the East-West
ne border. Key roles are played by
ristian de Bresson, 15-year-old French
y from New York, and British actor
chael Gwynn.

---

tures, once thought beautiful, are be-
replaced by finely executed and
aningful symbols. Congregations are
rning to kneel more often. Pastors are
oning The Service, and using the sign
the cross.

The Sign of the Cross

One of these aids would be especially
propriate in private worship. That is
sign of the cross. In corporate wor-
p, we see it used in the Sacrament of
ptism (SBH, page 242) and many pas-
s make the sign of the cross while say-
the Benediction. Luther directs in his
all Catechism: "In the morning, when
you rise, you shall bless yourself with the holy cross and say "In the Name of God the Father, Son, and Holy Ghost. Amen." Here is an aid to worship long neglected, but being restored. One must never appear to be swatting flies as he touches his forehead, chest, and alternate shoulders; but if done in all reverence it can be helpful.

The Morning Suffrages

Let us look next at the Morning Suffrages (page 154) as a beginning for private worship from the *Service Book*. Here the brief liturgical order may be read exactly as it is written, ignoring all the rubrics. But the range of variations permits all kinds of personal application, as desired. A psalm, lesson, or hymn may be inserted in the proper places, and other collects and prayers may be used in addition to Luther's morning prayer. Where a psalm is to be used, it should be selected before actually beginning the Suffrages, so as not to interrupt the constant flow of worship. Likewise, the hymns and prayers should be previously chosen.

How to Choose Hymns and Prayers

How shall we choose a psalm and hymns, or prayers? We may turn to the church year and its ramifications. For morning devotions, hymns and prayer which fit the present season of the church year are specially recommended. The collect from the preceding Sunday's propers is always a good choice.

In seeking additional collects, reference should first be made to the general portion entitled "Collects and Prayers" (beginning on page 218). Various collects for the church, the ministry, missions, society and community, spiritual gifts, and other topics should offer a good coverage of the whole range of spiritual

necessities. Intercessions, confession, and prayers of thanksgiving are likewise given.

The hundred twenty-three prayers should certainly offer variation aplenty to even the most discriminating worshiper, who wants each morning's devotions to be different.

The great number of hymns will also be a real source of joy to those willing to look, especially since some of the hymns are made available to many Lutherans for the first time. The index of hymns should be carefully noted. Especially suitable will be the hymns of worship (numbers 160-237), of the life in Christ (365-600), and the doxologies (601-602). By referring to the Contents of the *Hymnal* (page 288) and making careful selections before beginning with the devotions, the time of worship can continue without a break to select appropriate hymns.

But how shall we use hymns in private or family devotions? Most often and most likely, they may simply be read, with different persons reading the verses. Or, if no one in a family circle need be omitted because of lack of a singing voice, the hymns should certainly be sung on many occasions. If the family boasts a pianist, what a real opportunity to use this talent for the glory of God. What a moment of worship, when a family, large or small, joins in singing a hymn at home!

How to Choose Psalms

The selection and use of psalms, however, is another matter. First, some reference should be made to the Table of Psalms (page 282). While the listing is directly for the Sundays and festivals of the church year, there is nothing to prevent them from being used throughout the week following. The easiest syste atic use of the psalms, other than consecutive order, would probably provided by following the Table v closely.

However, since the complete Psalte not in the *Service Book,* some ot method may be devised to make the co plete round of the psalms. One may straight through the 150 consecutive A simple variation would be to start f ward in consecutive order, but on alt nate days to come backward from ending; so that psalm numbers for first week of this plan would be Psa 1, 150, 2, 149, 3, 148, 4, etc. The m ture will be more interesting than consecutive order, though it may do small violence where consecutive or is the intention of the original text.

Family Devotions

All of this talk of private devotio however, is not to deny the use of *Service Book* as a tool for family de tions. All of the material which has b mentioned thus far, particularly psalms and hymns, can certainly be u for the whole family, requiring little no change from the written texts.

Naturally the use of any of the litu cal forms will be enhanced if done i responsive manner. Let one be lea and the others join together in all responses. Especially would this be h ful in the reading of the psalms, the of the canticles and the suffrages.

Perhaps the best single section of terial for family devotions, though, the Litany (page 156). It could best used with two copies of the Lita though one will suffice if the leader leads the responses until it beco familiar to the others in the family ci In its simplest use, whoever acts as lea

f the family devotions should simply egin at the beginning and, with the re- ponses, follow the complete text. It may ose with the Lord's Prayer. Other col- cts are given, which may be prayed ith or without benefit of the versicles. specially fitting would be the addition f the Collect for Grace (page 140) in ie morning, and the Collect for Peace page 148) in the evening.

Naturally, lessons of Scripture and ther suitable worship material may pre- ede the use of the Litany, as long as is in keeping with the general spiritual ne of the Litany itself.

The Suffrages, already referred to, ake excellent family devotions. At the roper place, lessons and psalms may be serted or hymns may be read. If more an one copy of the *Service Book* is not ailable, the leader can simply read the tire office aloud, letting others read the ripture. Perhaps with two copies, the other and father will read the devotions sponsively, with the children listening. der children should be given the op- rtunity to lead or respond, with the rents in the background.

amily Devotions as a Training Ground

At this point may we just mention the nderful training ground this offers pecially for children and young per- ns. There is no opportunity for embar- ssment or nervousness in the informal- of the family circle, and hardly any ounds for reticence in participation by yone.

The writer has been appalled many nes in public meetings at supposedly elligent young persons who simply uld not read a printed prayer with any ise or feeling, and who read the Scrip- e lesson as though it were excruciat- agony to form each one-syllable word!

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United Lutheran Church Men

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Some adults are also not immune to the same attacks of paralyzing nervousness.

Likewise, this entire matter of using the *Service Book* for private and family devotions should open a great wealth of material to those who, vested with opening most any meeting with a brief devotional service, feel it necessary to run to the pastor saying, "Pick out a lesson for me, and would you please write just a little prayer?" The pastor is happy to be of assistance, but a little resourcefulness and thought with reference to some of the material we have mentioned should relieve this situation.

In Conclusion

The person who has not looked into the *Service Book* as a daily devotional companion and guide has missed a gold mine of proven material. The family that uses this book as a primary source for home worship will find that it will be more familiar to them on Sundays, too. Few sights are more inspiring than to see whole families coming and going from Sunday worship carrying two books: the Bible and the *Service Book and Hymnal.* Truly, such families, using these each day of the week, are armed with the Word of God.

Yes, there is power in private worship. There is the power to reach the presence of God. There is power to commune with him, and to stand daily in the aweful confrontation with God. May we take advantage of the power that is waiting there for those who will take the time and the effort to use it.

Sample "Orders" for Private Devotions

Sign of the Cross	Hymn
Prayer	Prayer
Meditation	Psalm
Scripture	Scripture
Psalm	Silent Meditation
Hymn	Free Prayer
	Lord's Prayer
	Hymn
	Sign of the Cross

Sample "Orders" for Family Devotions

Hymn	Hymn
Scripture	Collect
Silent Prayer	Suffrages with Psalm
Free Prayer by Leader	Lessons
	Silent Meditation
Lord's Prayer by All	Sentence Prayers
	Hymn
	Lord's Prayer by All

Suggestions for the Leader

This topic lends itself most readily to lecture presentation by a single individu Read through the topic material carefu choosing those items that you feel will particularly helpful to the members of y group, and then present it to the group your own words.

It would be helpful if you were to be your presentation with one of the sam "orders" suggested at the end of the to material. No specific information is suppli e.g., hymn numbers, psalms, prayers. If are to help others choose such material their private devotions, you must first able to do it yourself. This will give yo chance to practice. Do the same with other sample materials at the close of y presentation. For this reason no specific s tion suggesting a devotional service is s plied with this topic.

Only a few "Questions for Discussi have been included. This is not the sort topic that lends itself readily to this sort an approach. Spend just a short time w the discussion questions, and use most the remaining time for a consideration the sample orders. Encourage the men your group to choose suitable hym psalms, and prayers for one of the samp If you have sufficient time, share the res of these attempts with all the men in group. It will be especially helpful if can have the sample outlines duplicated some way so that each man may have copy of his own.

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A Manpower Mobilization Program

This is the text of the pilot Manpower Mobilization Program as conceived, produced and put into effect by the Georgia-Alabama Synod ULCM. You'll find that its procedures may be applied directly in your situation, too. It is strongly recommended that this program be studied and used during these months of self-examination.

Text for the Manpower Mobilization Program was prepared by David H. Blomstrom, Georgia-Alabama's chairman of membership and extension, and J. H. Oetgen, ULCM director of evangelism who is now executive secretary.

troduction:

"THEY STOOD every man in his place ound the camp" . . . Therein lies the cret of that remarkable victory of ideon's Three Hundred in the long ago. ney had only torches and trumpets and tchers with which to fight, but they on. "Every man in his place" and each th his faith in God means victory natever the battle may be.

Some complete and many partial vic-ries have been won by United Lu-eran Church Men during the years, yet ose who have stood in their "place" e few in number as compared to the al manpower of the church. The hym-t cries out "Rise Up O Men of God, you the church doth wait."

The United Lutheran Church encour-es each of its congregations to review manpower and harness it for greater ristian witness in the total out-reach our church.

Throughout the church, synodical LCM units are requested to join in a urch Manpower Mobilization that will engthen the present men's groups affiliated with ULCM, encouraging them to examine themselves as to what they have done for their men and their congregations . . . compare membership growth over a ten year period and develop plans for a positive out-reach to every man in their congregation.

Congregations that have men's groups, not a part of ULCM, or who have no men's groups, should be contacted as a part of this program and visited in a definite program of visitation to encourage them to organize and unite with United Lutheran Church Men in this church-wide Manpower Mobilization Program.

The United Lutheran Church in America has grown steadily and numerically through the years and so have other organizations within the ULCA. This growth, spiritually as well as numerically, has enhanced the church's ability to accomplish great Christian achievements. However, as we look at the record, we find that the ULCM has not kept pace with this growth. It has grown spiritually, but not in a numerical

sense. It has not grown as it should have —a growth which could have resulted in bringing in more men committed to the work of the whole church, and of bringing more men with a Christian influence into our communities, of helping men to a greater living of a Christian vocation.

The ULCM has hardly tapped the resources of manpower potential, that are available to it for recruitment.

Object:

The object of a Manpower Mobilization Program is to have every congregational ULCM unit review the manpower of its congregation for the purpose of leading men to a deeper dedication and consecration and to urge them to unite with other men throughout the church in this self-evaluation. To enlarge the vision of the men to a fuller cooperation and participation in the work of their conference/district, synod and the church-at-large, and

1. To awaken, coordinate and effectively direct the men of congregations to a concern for the following:
   a. Personal commitment to Christ and his church
   b. That each man give more of himself and remind himself of the Macedonians who "first gave of their own selves" 2 Cor. 8
2. To see that each man in the congregation will be contacted and invited to take some part in the work of the congregation
3. To acquaint men with the full program of the ULCM, encouraging participation in the full work of the congregation, evangelism and a generous stewardship of time, talents and gifts
4. To take a keen interest in the bo work of the congregation and encourage boys to consider a to the Gospel ministry, and to courage the establishment of a B Scout troop and other creati boys' activities
5. To see that each congregation an active organization affilia with the ULCM, and that ea man of the congregation is a p of this congregational auxiliary

Why Have Such a Program:

The church needs the potential stren of its laity.

The church needs to strengthen a enlarge individual witnessing in daily l and vocation.

Participation in the men's auxili produces additional leaders, trains futu councilmen, and informs them of t program of the congregation, the syn and the church-at-large.

More men of the congregation joined together in a concern for t Christian influence of the congregation the community.

While the church needs its manpow in full harness and working, actually m need the church even more. To bri men into the ULCM auxiliary will, to large degree, bring men face to face w this need and instill in their hearts concern over the present indifference Christian service.

The Rev. Dr. Charles E. Fritz oft said: "the greatest latent power of t church is its men." According to t ULCA 1959 Year Book, there are 2,3 men's groups with membership totali 72,616 men within the ULCA, but on 958 men's groups with a total membe ship of 18,109 are affiliated with ULC Approximately 2,100 congregations ha no organized men's groups.

ocedure at Synod Level:

1. Have Executive Committee of synodical ULCM approve the program and include an appropriation in the budget for its operation.
2. Have conference or district follow-up meeting with all presidents three weeks after convention.
3. Have workshop for leaders—talk of strength of the membership and enter program in the synod.
4. Make visits to non-affiliated units on a definite schedule basis, arranged with pastors and lay-leaders to:
   a. Talk with church council
   b. Plan for leadership workshop to train new officers
   c. Show ULCM film strip
   d. Plan for day of organization

Special notes—(Synodical president to nference and district groups). Stress ir place in the work of the synod—whole church—the reason for our stence — Christian service through n's rallies—visitation and inspirational ers. Think in terms of greater con-ration, greater dedication to a work n can do.

cedure at Conference or District Level:

1. Conference or district president call a meeting of the conference or district executive committee at the earliest possible date following the synodical ULCM convention to develop plans for carrying out the Manpower Mobilization Program in their conference or district.
2. Chairman of the membership and extension committee should act as chairman of the program with the full support of the president and all other officers of the conference or district.
3. The conference or district chairman of membership and extension together with the president of conference or district should study the parochial reports of synod and prepare graphs that can be shown to the executive committee and duplicated and furnished to congregational units showing the growth of ULCM units within the conference or district, covering the 10-year period, 1949-1959, year by year.
4. Graphs should also show the number of new missions organized in the synod during the 10-year period, year by year, and those now affiliated with the ULCM.
5. Give statistics on the number of groups that have become inactive during the 10-year period.
6. Point out very strongly the existing potential number of men for ULCM by using one-third of communing membership.
7. Request funds from the conference or district treasurer for necessary mailings. (General publicity of the program will be promoted by the synodical ULCM membership and extension committee chairman).

Special Notes—Conference or district presidents follow up with inspirational letters, visitations and rallies, stressing our place in the work of the conference or district, in the work of the synod. Make special effort to get unaffiliated groups to join ULCM in an organized effort.

Procedure at Congregational Level

1. Executive committee of congregational unit should meet with pastor and church council members and make plans to strengthen the con-

UNITED LUTHERAN CHURCH MEN

The Men's Auxiliary of the ULCA

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J. H. Oetgen
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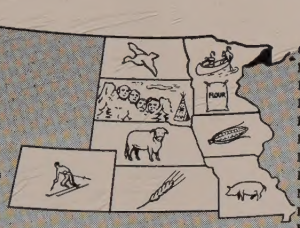
gregational unit. The chairman
the membership and extensi
committee, if any, should also
included in this meeting.

2. Review activities of the me
group during the past ten yea
Growth of the men's group duri
this period can be taken from t
parochial report of synod and w
indicate growth, if any.
3. Devise a systematic program f
the recruitment of new membe
Make a specific and concert
effort to reach men under 30 yea
of age.
4. Maintain a roll call book and c
tact absent members who miss t
meetings in a row.
5. Make contact with every man
your congregation at least fo
times a year. Invite all newcome
to your ULCM meetings.
6. Plan your programs at least thr
or four months in advance. Pl
interesting meetings that will
attractive to men.
7. Use the ULCM tract entitled "H
To Increase Attendance and Me
bership."
8. Use the following suggested pl
for Manpower Mobilization in yo
congregation:
   a. Select teams from your prese
   membership.
   b. Divide the names and address
   of non-members among the
   teams.
   c. These teams contact such nc
   members personally. Repe
   calls until a decision is reache
9. Congregational president and
ecutive committee should follo
up the organized visitation, stre
ing ULCM's place in the work
the congregation.

Lutheran Mutual *salutes*

these outstanding field men

of the Midwest Region



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